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"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

PUBLISHED WEEKLY BY NATHAN WHITING.

NO. 3.

NEW-HAVEN, JUNE 20, 1835.

VOL. XX.

RELIGIOUS INTELLIGENCER,

NEW SERIES;

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BY

NATHAN WHITING.

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Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

BURMAH MISSION.

The following letter from the Rev. Mr. Kincaid to a friend,—was forwarded for publication to the Baptist Register.

Ava, Nov. 10, 1834.

***If you see my journal, you will know what we have been doing, and what our prospects have been; but just now a threatening storm hangs over us. On the 5th of this month, early in the morning, I was summoned before a high court of the empire. All the noblemen and an immense crowd of the common people were gathered together in the great court. As soon as I entered the great black book was called for, and chapter after chapter was read, in which they had attempted to draw a full length portrait of my character. I did not feel myself worthy of so good a character as this testimony would go to establish—in one word, they read from their record, that the American teacher had come to the golden city, and had stirred up a great number of the people to despise the gods and religion of Burmah; was disturbing the public peace; was preaching a law which the king, the princes, and the nobles did not approve, and was giving books which taught a foreign religion—this, and a good deal more, they read, and no voice was heard but the reader.

At length they read a chapter to which I could not listen in silence. In substance it was this: "About seven months ago the American teacher promised to preach no more, and give no more books; but disregarding that promise, he had gone on ever since, preaching and giving the books in every direction."

I replied, I never heard of such a promise before; but that I had promised to give no more of the Invest-

gator; and that the Woon Gees gave me permission to preach and give the sacred scriptures.

I had no sooner said this than a Woon Gee, in a boisterous and angry manner, said, he knew nothing about our book, and that I had promised to give no books.

A Woon Douk then took up the subject—said, they knew nothing about the distinction I made, and were determined to put down all preaching and all books which taught a foreign religion.

I remonstrated with them—took them about the Mahomedans and Papists, who are not molested; they became vehement and rude, said these people did not preach and give books, and that I should not. Over and over again, they flatly denied ever giving me any permission to preach or give books. They then called upon me to promise that I would preach no more, and give no more books of any kind.

I replied, I dare not promise.

They said, you must promise!

I replied: "I cannot, I dare not make such a promise; I fear God more than kings; and if you cut off both my arms, and then my head, I cannot make such a promise."

One said: "Remain quiet and you can stay."

I replied: "I dare not remain quiet; I came here to preach, and the command of God is, to preach in all the world."

Half a dozen cried out furiously: "Send him away! send him away! he is not fit to live in the empire!"

I then made an appeal to the prince, the queen's brother; he listened to my story till I came to that part where I said the Woon Gees' promise induced me to rent a house at considerable expense. He then inquired how much money was expended, and said the owner of the house should pay back the money. I have omitted to say, in its proper place, that they called the owner of the house, and before me threatened the old man with prison, and death, and every thing that makes a Burman's blood freeze in his veins, for renting it to me. The poor old fellow prostrated himself before them, begging for his life. Though the old man was a great villain, I pitied him, and told the ministers they had no reason to blame him for if they had not given him permission, he never would have rented to me his house—"Do not punish him for what you gave him permission to do." The old man dared not utter a word in his own defence.

Thus I have given you a concise view of the affair; and what will be the result it is impossible for me to say. For two months past, great numbers have been calling at the house, and an increasing interest to read our books has been very apparent. This, together with some things not connected with my doings, has probably aroused the government. We feel greatly distressed on account of the disciples here—there are also many promising inquirers, and a few who give evidence of piety. It seems to us like being driven from the field of

labor to relinquish our footing here. O God! look in mercy on these millions. The cause is God's—this is a cheering thought; the counsels of men cannot overthrow the doings of God. But, O! sir, I feel the need of having more of that wisdom which cometh from above.

One of the ministers said to me, "If we do not oppose you, we shall go to hell."

I said, "Do not I preach the divine law?"

He replied, "We dare not listen to you; we are afraid of hell!"

Thus, they would have you think that from pious motives they set themselves against you. I have some hopes that this fit of bigotry will wear off, and the sun of prosperity again shine upon our path. I know the day of opposition will come; I know the empire of darkness is not to be overturned without toil and suffering. We must not be discouraged; if driven from one point, we must seize upon another; and as good soldiers of the cross of Christ, we must continue struggling on the field of battle, till the triumphant shout is echoed through heaven and through earth, "The kingdoms of this world have become the kingdoms of Christ." PRAY FOR US—pray for the little band of redeemed souls in Ava.

Miscellaneous.

[The following is the Narrative as presented by the Committee. We had not heard, when this part of our paper went to press, whether it had been adopted without alteration by the assembly.—N. Y. Obs.]

NARRATIVE OF THE STATE OF RELIGION,

Within the bounds of the General Assembly of the Presbyterian Church of the United States of America and Corresponding bodies.

In presenting to the churches under its care a narrative of the state of religion, the General Assembly hesitate not to say, that our Zion is still favored with the presence of her Monarch and Saviour. The reports which have come up from the numerous presbyters indicate, with few exceptions, such a tone of piety, and embody such a collection of facts and statements as are calculated to call forth our gratitude to the Great Head of the church.

The state of religion in a church, may be referred to, under two aspects, viz. the spirit of piety among her ministers and members, and the action or operation of that piety in augmenting her number and extending her influence. The first named point is to be estimated principally by inquiring as to the facts with respect to the second. Piety is diffusive. It is not a light hid under a bushel. It is heaven working from one part of the inert mass to the other. If pure religion be on the advance, it will be seen, in acts of self-denial, in revivals of religion, in plans and persevering efforts to promote the glory of the Saviour and the redemption of the world. We have no better test of the piety of the church, than that which her Lord has laid down: "By their fruits ye shall know them." It is highly gratifying therefore to this General Assembly to state, not by way of boasting, but for information and encouragement, that, in many of these respects, the church with which we are connected stands among the foremost of the "sacramental host."

By several of our Presbyteries, revivals of religion more or less extensive have been reported; which, if not so powerful and with such evident observation as in former years, have nevertheless been like the dew and the rain upon the tender grass, and thus have refreshed, invigorated and enlarged the church of God. What is of special interest and importance, these visitations of mercy have been experienced in many of our colleges;

and a precious intimation is thus given by our Saviour, that he intends to provide spiritual laborers for the field at home, and for the distant and benighted heathen. It is worthy of remark also, that these revivals occurred at or immediately after the season of prayer generally observed by Christians for this very object. Can the churches notice this coincidence and not feel their faith strengthened; or in view of it, can they deny their obligation to pray without ceasing? These times of refreshing have been the occasion of pressing home upon the anxious inquiring mind the simple truth of God; and that it is believed, together with personal private instruction has been more effectual as means, in producing the permanent principles of righteousness than any exciting or novel expedients of mere human invention. The assembly would recommend adherence to apostolic methods of preaching and laboring for the conversion of sinners, fully believing that God's truth presented with simplicity and pungency, and accompanied with faith and prayer, will be made effectual by the Holy Ghost in regenerating the souls of men. Those churches which have not, during the past year, been thus watered from above, which pour out their complaints of coldness and barrenness, should seriously inquire, wherefore it is that the heavenly influence is withheld. Let them at once search and try their ways and turn again unto the Lord; remembering that "He has never said to the seed of Jacob, seek ye me in vain."

The General Assembly are gratified to learn that the servants of the Lord appear to appreciate the importance of edifying "the body of Christ." There has been reason to fear that in a laudable zeal to gather into the visible church numerous converts, they have, at times, failed to train such converts to the doctrines and duties of religion, seeming to forget almost that to increase the numerical list of her members is not always to advance the real power of the church. "Feed my sheep, feed my lambs," were among the last solemn charges of our risen Saviour.

The missionary spirit appears to be on the advance in almost every part of our land. The Presbyterian church, is becoming, we confidently believe, more and more imbued with it; and this the assembly regard as one of the most auspicious tokens of her progress in holiness. It cannot be doubted, that for every throb of sympathy she gives to suffering pagans, for every sincere prayer she offers in their behalf, for every contribution she makes to send them the means of salvation, her Saviour will return her four-fold into her own bosom, causing her to grow in grace, and shedding upon her the abundant consolations of His Holy Spirit.

Connected with the spirits of missions and promotive of it, is the monthly concert for prayer. This the assembly learn with satisfaction is generally observed by our churches. They recommend not only perseverance in this respect, but suggest whether ministers and elders might not devise some plans for deepening the interest on the part of our congregations in this most excellent institution.

The various organizations for the spread of the gospel truth, and for the conversion of the world, are still moving forward, augmenting their means, extending their influence, and rejoicing in their success. The societies connected with the General Assembly exhibit in their reports the most gratifying results. The Board of Education has under its care between six and seven hundred young men in various stages of preparation for the gospel ministry; and they are prepared to offer the pledge that they will sustain all of suitable qualifications who may present themselves. The American Education Society and its co-ordinate, the Presbyterian Education Society, are with fraternal zeal moving side by side with the Assembly's Board in training the heralds of salvation for our country and for the heathen.

The Assembly's Board of Missions is yearly gathering

strength and occupying as rapidly as possible the frontier and destitute settlements of our land; making, by the blessing of God upon their missionaries, the desert to rejoice and blossom as the rose. The American Home Missionary Society is also pouring her fertilizing influence upon every ascertained spot of barrenness from the shores of the Atlantic to the margin of the far distant valley of the West. It is a glorious sight to witness these pioneer efforts; especially when we consider the rapid increase of emigration, and the importance of pre-occupying with gospel light this mass of mind, now phæat and fluctuating, but soon to settle into a permanent mould. With the divine blessing upon the labors of our Home missionaries, we may hope that neither jesuitical cunning, nor papal power and patronage will avail to rivet the bonds of a ghostly despotism upon the minds of American freemen.

The American Tract Society is moving forward in her noble work, and seems destined by Providence to be the advanced guard in occupying the most distant out-posts of the enemy. Her prospects of usefulness were never more cheering.

The American Bible Society, pre-eminent among her sister institutions, holds on her untiring career. She has resolved with one hand to feed with the bread of life the young of our own country, and with the other to reach to the most dark and distant land the lamp of salvation.

The Foreign Missionary Societies, including the Am. Board of Commissioners, the Central and Southern Boards, and the Western Foreign Missionary Society, are, with combined energy and most blessed success, aiming to fulfil the high command of Jesus, "Go ye into all the world and preach the gospel to every creature." Let the friends of Zion pray for and generously sustain these enterprises of love until the whole earth shall be filled with the knowledge of the glory of the Lord.

Our Theological Seminaries are reported as in a state of healthful operation; and there is every reason to believe, that a missionary spirit among the students is increasing.

The churches in correspondence with us present as to their spiritual condition and their benevolent operations a state analogous to our own. We are indeed but one, differing in some minor points, but animated by the same spirit, and enlisted in the same glorious conflict.

Sabbath schools are reported as in successful operation, and several Presbyteries announce the pleasing fact, that the Spirit of God has set his seal to this plan of doing good, by commencing a work of grace among the teachers and scholars, from whence it has spread through the whole congregation. Let this encourage self denying laborers in this department of benevolence. The assembly have reason to fear, however, that whilst Sabbath schools are doing good, they have, in many instances, superseded entirely the catechetical instructions of the pastor. This is to be regretted. The pastors of our churches *should*, and if their influence is to be permanent *must*, come into frequent and familiar contact with the young. What, moreover, in these days of excitement and innovation, can so effectually secure the mind from the influence of a zeal without knowledge, and furnish the ground work of a consistent and intelligent piety, as a faithful inculcation of our excellent catechisms?

Bible classes are sustained with evident advantage to the young, and the assembly rejoice in the information that such instructions, drawn entirely from the fountain of truth, are blessed by the Spirit of truth, both to him who administers, and to them who are under his training. Let every minister, for his own sake, as well as for the information of his flock, practice this important department of instruction.

Little is said, and the general assembly fear because little is done, in relation to the care and instruction of

baptized children. There is a lamentable deficiency here. Let us, as we value that covenant which makes the promise not only *ours* but *our children's*, take a more diligent oversight of these youthful members of our church. Too often they are left to wander, unrestrained and forgotten, in the paths of error and sin. Can the church answer to her great Head if this neglect of duty be not mourned over and corrected?

There is an almost uniform silence in the reports from our Presbyteries on the subject of pastoral visitation. Is this duty, the assembly would ask, not performed? Is the preaching of the word not followed up by personal interviews with those for whose souls we watch? The application of truth to individuals, preaching the gospel from house to house, is of indispensable importance in the great work of the ministry.

Several of the Presbyteries, particularly those of the West, deplore the profanation of the Sabbath as one of the most glaring sins of the land. This is a fact not only painful, but alarming. The Sabbath is a great bulwark of religion and morality. When its obligations shall cease generally to be felt, there will be an end to our hopes for the church and for the world. What methods can be adopted to guard this institution from desecration? The assembly would answer that, under God, nothing can so effectually do it as the scrupulous example of our ministers and church members. Let the world see that no considerations of mere personal convenience, or worldly interest, shall, for a moment draw us from a high and sacred stand on this subject. Let them see this; and it will do more to throw around this consecrated day an effectual safeguard, than all the civil restrictions which could be asked or enacted.

The cause of Temperance, it would seem, is on the whole steadily advancing. Some have predicted a reaction: and others have intimated their fears. Some have said you go too far, and others, you must go still farther. Still there is evidence that the public sentiment has settled into one conceded and almost unanimous position, viz: that the use of ardent spirits as a drink, and the traffic in it, are immoralities not to be tolerated by the virtuous and the good. Here let us take our stand, and by divine assistance endeavor as speedily as possible, to purge the church from this deadly infection. Let the broad banner of TOTAL ABSTINENCE from inebriating drinks be the one under which the followers of Jesus shall, by their own personal example at least, be found to rally.

The Presbyterian church in these United States has many a difficult and delicate question to meet. Her influence extends ever the whole country. She embraces within her bounds, and fosters by her care, those who adopting the same grand system of truths, are variously affected by their social and political relations. Here is reason for forbearance, as well as for faithfulness. Whilst uttering a remonstrance, we should temper it with the charity that suffereth long and is kind. Slavery, we tremble to utter it, continues to inflict its overwhelming evils upon us.—What can be done? Alas the wisdom of man is here but folly. To God we look: and oh! may He, in his inscrutable Providence, prepare the way for the redemption, to light and liberty, of two millions of our suffering fellow creatures! On this exciting subject the general assembly entreat that our ministers and members of churches, will never forget a principle, inferable from our holy religion, that sympathy for one class of sufferers should not harden us towards the calamities and miseries of another. Is the slave *only* to be pitied? But we rejoice to learn, from the reports of our southern presbyteries, that some bright-spots are appearing in that dark horizon. Ministers and private Christians are entering successfully upon plans and efforts to teach orally the colored population the great truths of the gospel. These are tokens of good: and the general assembly recommend perse-

verance in every lawful and benevolent effort to raise the fallen, and to loose the captive from his bondage.

The General assembly have thus endeavored to exhibit to their churches the aspect of our Zion. But it may be replied, this picture is bright with hope and with promise. Are there no dark shades? Has not the report of conflicts and contentions reached our ears? The General Assembly are compelled to say, in answer to this, that there have existed, and, unhappily, to some extent do still exist, circumstances adverse to the spirituality and prosperity of our much loved Zion. In an ecclesiastical organization, such as that of the Presbyterian church, embracing so many individuals and covering such an extent of territory, with a ministry trained to mental discussion, and accustomed to free inquiry, it would be strange indeed if there should not appear occasional conflicts on matters of doctrine and of church policy. But one thing let the enemies as well as the friends of the Presbyterian church remember—the strife affects not attachment or indifference towards Presbyterianism. All unite in love to the church whose name we bear; but there is a difference in respect to some of the methods by which her influence is to be extended. There may be too much claimed on the one side, and too much denied on the other. There may be pursued a policy too restricted for the real advantage of the church; and on the other hand, the reins may be allowed to hang so loosely as to place in peril her precious and vital interests. But notwithstanding the fearful forbodings which have invaded the hearts of her friends, and the incipient exultations which have burst from the lips of her enemies, we indulge the belief, that the great adversary who has sought to divide our councils and to weaken our moral energy, will be disappointed in his devices; and that after all, the Presbyterian church in these United States, under the conduct of her great Leader, is, and will continue to be, one of the most potent instruments for preserving and extending the unadulterated truth of God. There is cause for *humiliation*, but not for *despondency*. O! let us be united. Never was there a day when union among the disciples of Jesus was more important. Behold the efforts of the Papacy! Witness the coalescence of infidelity and heresy! The empire of darkness is marshaling its strength. It is no time to waste our energies in internal collisions. The trump of God summons us to united action; and waiving non-essential points, let us renew the pledge to our Master and to each other, in the great conflict which is to result in placing the crown upon Emanuel's head, and in causing every knee to bow in adoration before him.

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

Resolutions adopted on the memorial of the Act and Testimony Convention.

I. That in the judgment of this general assembly, it is the right of every presbytery to be entirely satisfied of the soundness in the faith and the good character, in every respect, of those ministers who apply to be admitted into the presbytery as members, and who bring testimonials of good standing from sister presbyteries or from foreign bodies with whom the Presbyterian church is in correspondence. And if there be any reasonable doubt respecting the proper qualifications of such candidates, notwithstanding their testimonials, it is right, and may be the duty of such a presbytery to examine them, or to take such other methods as may be judged proper; and if such satisfaction be not obtained, to decline receiving them; in which case it shall be the duty of the presbytery

rejecting the applicant to make the same known to the presbytery from whence he came, together with its reasons." It being always understood, that each presbytery is, in this concern, as in all others, responsible for its acts to the higher judicatories.

II. Resolved, That in the judgment of this General Assembly, it is right and may be the duty of any judicatory of our church to take up, and if it see the cause to bear testimony against any printed publication, which may be circulating within its bounds, and which in the judgment of that judicatory may be adopted to inculcate injurious opinions; and this whether the author be living or dead; whether he be in the communion of our church or not; or whether he be a member of the judicatory passing the sentence or of some other. A judicatory may be solemnly called upon to warn the churches under its care, and especially the rising generation, against an erroneous book, while the author, may not be within their bounds, or immediately responsible at their bar; and while, even if it were thus responsible, and within their reach, they might not think it necessary to arraign him as a heretic. To deny our judicatories as guardians of the churches this right, would be to deny them one of the most precious and powerful means of bearing testimony against dangerous sentiments and guarding the children of the church against that instruction which causeth to err. The writer of such a book may reside at a distance from the neighborhood in which his work is circulating, and supposed to be doing mischief; or he may be so situated, that even if it be proper to commence process against him, it may not be possible to commence or at least to issue that process within a number of months. In the meanwhile, if the right in question be denied, his book may be scattering poison without the possibility of sending forth an effectual antidote. Indeed it may be indispensably necessary, in cases which may easily be imagined, to send out such a warning, even though the author of the book were fully acquitted from the charge of heresy.

III. Resolved, That "the erection of church courts," and especially of Presbyteries and Synods on the principle of "elective affinity," judicatories not bounded by geographical lines, but having a chief regard in their erection to diversities of doctrinal belief and of ecclesiastical policy, is contrary both to the letter and to the spirit of our constitution; and opens a wide door for mischiefs and abuses of the most serious kind. One such presbytery, if so disposed, might in process of time, fill the whole church with unsound and schismatical ministers; especially if the principle were adopted that regular testimonials must, of course, secure the admission of those who bore them into any other presbytery. Such a presbytery, moreover, being without geographical bounds, might enter the limits and disturb the repose of any church into which it might think proper to intrude; and thus divide churches; stir up strife; and promote party spirit and schism, with all their deplorable consequences. Surely a plan of procedure in the church of God which naturally, and almost unavoidably, tends to produce effects such as these, ought to be frowned upon, and as soon as possible terminated by the supreme judicatory of the church.

IV. Resolved, That at and after the meeting of the Synod of Philadelphia in October next, the Sy-

nod of Delaware shall be dissolved, and that the presbyteries constituting the same shall be then and thereafter annexed to the said Synod of Philadelphia.

V. Resolved, That the Synod of Philadelphia thus constituted by the union aforesaid shall take such order concerning the organization of its several presbyteries as may be deemed expedient and constitutional.

VI. Resolved, That said Synod, if it shall deem it desirable, make applications to the next General Assembly for such a division of the synod as may best suit the convenience of all its presbyteries and promote the glory of God.

VII. Resolved, That while this General Assembly fully appreciate and deeply deplore the many painful evils which result from the present division of our church, with respect to the method of conducting domestic missions, and the education of beneficiary candidates for the ministry; they are persuaded that it is not expedient to attempt to prohibit within our bounds, the operations of the "Home Missionary Society" or of "the Presbyterian Education Society," or any other voluntary association not subject to our control. Such an attempt would tend, it is believed, to increase, rather than diminish the existing evils. The Assembly, however, is persuaded that it is the first and the binding duty of the Presbyterian church to sustain her own Boards; and that voluntary associations, operating within the bosom of the Presbyterian church, and addressing themselves to her members and congregations, are bound upon principle, both of moral and ecclesiastical obligation, neither to educate nor to send forth as presbyterians, any individuals known to hold sentiments contrary to the word of God, and to the standards of the Presbyterian church.

VIII. Resolved, That the assembly deem it no longer desirable that churches should be formed in our presbyterian connection agreeably to the plan adopted by this assembly and the General Association of Connecticut in 1801. Therefore

2. That our brethren of the General Association of Connecticut be and they hereby are respectfully requested to consent that said plan shall be from and after the next meeting of that association declared to be annulled.

3. That the annulling of said plan shall not in any wise interfere with the existence of lawful operations of churches which have been already formed on this plan.

IX. Resolved, That the delegates from this assembly to the next General Association of Connecticut, be, and they hereby are instructed to communicate to that body the foregoing resolutions.

X. Resolved, That this General assembly see no cause either to terminate or to modify the plan of correspondence with the associations of our congregational brethren of New England. That correspondence has been long established. It is believed to have been productive of mutual benefit. It is now divested of the voting power, which alone could be considered as infringing the constitution of our church by introducing persons clothed with the character of plenary members of the assembly. It stands, at present, substantially on the same footing with the visits of our brethren from the Congregational Union of England

and Wales; and in the present age of enlarged counsel, and of combined effort for the conversion of the world, ought by no means to be abolished. Besides, the assembly are persuaded, that amidst the unceasing and growing intercourse between the Presbyterian and Congregational churches, it is desirable to have that intercourse regulated by compact, and, of course, that it would be desirable to introduce terms of correspondence, even if they did not already exist.

XI. Resolved, That while this General assembly has no means of ascertaining to what extent the doctrinal errors alleged in the memorial to exist in our church, do really prevail, it cannot hesitate to express the painful conviction that the allegation is by no means unfounded; and, at the same time to condemn all such opinions, as not distinguishable from Pelagian and Arminian errors; and to declare their judgment, that the holding of the opinions referred to is wholly incompatible with an honest adoption of our Confession of Faith. That this is the case will be doubted by none who impartially considers the statements of that formula contained in chap. 6. sec. 3 and 4., ch. 7. sec. 2., ch. 8., ch. 9., ch. 10. sec. 1 and 2., ch. 11. sec. 1., which statements must of course be interpreted in their plain, obvious and hitherto acknowledged sense. Against the doctrinal opinions, therefore above alluded to, the assembly would solemnly lift a warning voice; and would enjoin upon all our presbyteries and synods to exercise the utmost vigilance in guarding against the introduction and publication of such pestiferous errors.

LOVE ONE ANOTHER.

A. But don't you see how different his notions are from mine? In regard to church government, and to the forms of public worship, through which our religion is manifested to the world, we are heaven-wide apart.

Echo. LOVE ONE ANOTHER.

B. How can I love him? He has never been baptised; not only so, but he denies the obligation to be baptised.

Echo. LOVE ONE ANOTHER.

C. Is it possible for me to love him while he will not admit me to the supper of my Lord?

Echo. LOVE ONE ANOTHER.

D. Why,—don't you see how wild he is? He is crazy after every new thing. He has not a particle of judgment, and yet has so much self-confidence as to pay not the least regard to the judgment of others. He is a hair-brained zealot who does more hurt than good; and besides is always denouncing the sober and judicious as carnal, time-serving hypocrites.

Echo. LOVE ONE ANOTHER.

E. Just look at him. Sinners are perishing on every side, and yet he moves along at the same dull pace. There is no element of love in him. He is as cold as death. The sudden coming of the Son of Man would not move him.

Echo. LOVE ONE ANOTHER.

G. Why, he can't write his name. He has not rags enough to cover him! He is dirty, ugly, ignorant, and every way disagreeable.

Echo. LOVE ONE ANOTHER.

H. Do you know how basely he cheated and then slandered me the other day? Do you know how

he watches every opportunity to wrong and trouble me?

Echo. LOVE ONE ANOTHER.

A, B, C, D, E, F, G, H, (all together). Tell us how, Mr. Echo. It is of no use to be saying the same thing over and over in that way. Tell us now, —good, wise, loving Mr. Echo,—if you would do us any good.

Conscience (throwing off his disguise). You think me a mere echo, do you, such as the boys shout at in the woods? Look at me, culprits! Do you remember whose you are, and whom you profess to serve? What are you all, and what are the differences among you, before HIM! Herein is love,—that *He* loved us. The love of God, the love of Christ, to ignorant, feeble, debased, stubborn, polluted sinners! Reflect! Did I command you to cherish a love more powerful—a love triumphing over greater obstacles, than that manifested by your God and Saviour to every one of you? *If ye have not the spirit of Christ ye are none of his.* You may be called by his name; you may profess your faith in his atonement; you may regard yourselves as renewed by his spirit; you may hope for acceptance in his kingdom;—but unless you have indeed his spirit, *ye are none of his*, and your professions and hopes will soon vanish like a vapor. His spirit is manifest in what he has done,—in what he does. Have you such a spirit of love? Perfect in holiness, he loved, even so as to die for them, those who were covered from the crown of the head to the sole of the foot with the filthiness of sin. Infinite in knowledge and wisdom, his love endured the contradiction of sinners, and led him through sufferings unutterable for the ignorant and perverse. Glorious in holy, boundless love, and enjoying its beatitudes in the bosom of the Father, he left that glory that he might do good to those who were full of wrath, envy, strife,—hateful and hating one another,—that they might partake of his love and dwell in it. Here is the spirit of Christ. It is the love that prays for its murderers; the love that willingly suffers and dies among thieves, that thieves may have a life in paradise; the love that, though abhorring sin with an infinite abhorrence, yet visits publicans, harlots, and sinners, and that wants and seeks to forgive where most is to be forgiven. It is “of no sect or party; it neither makes nor admits of any bounds; you may as easily inclose the light, or shut up the air of the world in one place, as confine love to a sect or party. It lives in the liberty, the impartiality of Heaven. It believes in one holy catholic God, the God of all spirits; it unites and joins with the catholic spirit of the one God, who unites with all that is good. Love is in union and communion with all the saints that are in Heaven and on earth. Love is quite pure; it hath no by-ends; it seeks not its own; it has but one will, and that is to overcome all evil with good. It liveth wholly to the will of Him of whom it is born; its meat and drink is, to do the will of God. It is the resurrection and the life of every divine virtue, a fruitful mother of true humility boundless benevolence, unwearied patience, and bowels of compassion.” Have you this spirit of Christ? Can you see any thing of the image of Christ in each other? Does not the spirit of Christ draw together all hearts in which it dwells? And yet you ask *how* you can love these your brethren! How

can you but love every creature of God? How can your affections but kindle towards all who bear, in any respect and in any degree, the image of your Saviour? How can you fail to love any of those for whom Christ died? Have you the spirit of Christ? Do you love one another?

Reader!—if you dislike the above, pray get the last number of the Literary and Theological Review, and read the correspondence between Rev. Dr. Woods, of Andover, and Rev. Mr. Plummer of Virginia, on the subject of union among Christians.

Vermont Chronicle.

From the Vermont Chronicle.

CLERICAL MEDITATIONS. NO. IV.

Often have I recalled the remark to my mind, made by a “mother in Israel,” when making her a pastoral visit. “Some people, now-a-days, undertake to do a great deal about religion, and seem to have a great deal of religion, for a little while, and then it is all done with; but for my part, I think, unless we have a religion that we can eat with, and sleep with, and do our work with, we have not got a religion that is good for anything.” Unadorned phrase, of an unlettered disciple, but fraught with a sentiment of weighty practical importance. She had learnt, from early life, till her locks were whitened with the snows of almost eighty winters, that religion is an abiding principle of moral action, prevailing the every day and habitual concerns of life. Her path had been distant from mine, and she had entered it long before I was numbered with Zion’s travelers, and her religious training had been under other and earlier teachers, so that none of her sentiments were borrowed from me. Her age and early history led me to reflect thus. This venerable disciple echoes the voice of the Christian fathers of New England, whose piety was stable, uniform, well-proportioned and well sustained, in the habitual tenor of their conduct. It was not a fitful flame, a transient meteor, blazing suddenly athwart the midnight sky, startling and surprising its beholders, and then leaving the heavens in the darkness from which it emerged. It was the shining light, shining more and more unto the perfect day. It was not the way-side rill of the summer shower, dissipated by an hour’s noon-tide heat; but the perennial spring, gushing from the deep fount, in the bosom of the mountain. It was not a thing, got up by occasions and circumstances, and as quickly expiring, when unsustained by an extraordinary course of moral stimulation, and to which it needed to be so long, so exclusively subjected, that for this purpose the ordinary arrangement and business of domestic and civil life must be suspended. It was not the gourd of Jonah, “which came up in a night and perished in a night,” but “a tree planted by the waters, and that spread out her root by the waters, whose leaf was green, and that ceased not from yielding fruit.”

An apostolic injunction is, “whether we eat or drink, or whatsoever we do, to do all to the glory of God”—and another, to “be steadfast, immovable, always abounding in the work of the Lord;” and the moral taste is feverish and morbid, when it disrelishes the customary plain food furnished by the stated ministry, word and ordinances of God’s appointment,

and is gratified only with some religious repast which can be provided only at distant intervals, and on special occasions, when the ordinary economy of religious means and observances are superseded. Highly seasoned viands will be eagerly sought and preferred to simple, substantial aliment, only when the appetite has become vitiated. Luxurious gratification may beguile for a season, but the decay and waste of moral health and strength will be the penalty of deviating from the wise and salutary arrangements of providence. Sad will be that day for the churches in their several organizations, when by adopting one and another variety of novel and bold experiments, they are led to rely upon devices, and changing expedients, of man's invention, for their edification and enlargement, and undervalue and lightly esteem the established, the stated ministrations of God. Should that day come, which the Lord in his mercy forbid, then will it be found, that a moral revolution has taken place in the popular taste and predilections, exerting such an influence as to break up ancient foundations, and the order of the churches, planted by the hands and watered with the tears of our pilgrim fathers. Then whatever may be done by pastors of churches to instruct them in the truths of the gospel—to feed them with knowledge and understanding—to enlighten, convince and convert sinners, these by continuance and repetition will be thought of and spoken of as not appropriate and adequate means for the promotion of religious revivals,—for these, in the views and estimation of the churches, can co-exist only with *other, extra*, peculiar appointments, and labors—and pastoral efforts will be accounted stale, common-place, spiritless, inefficient. Thus, faith in God's power and grace, and promises, will be paralyzed—the incubus of moral insensibility, long, dark and dreadful, will settle upon the churches, or a restive, capacious spirit, will agitate them, and seeking ever and anon for a change of pastors, and of religious means and measures, for something newer, and something newer still, will blast the pastors' hopes of continuance and usefulness among the people of their charge.

To escape from so disastrous a revolution in the beloved churches of our land, it is indispensable that causes operating to produce *instability* in regard to Christian principles and practice, and as to modes of religious procedure, should be seen, and shunned, and accordingly that they should be faithfully and fairly exhibited, and their influence strenuously withstood. That the eyes and hearts of Christians may not be allured by false lights, how indispensable that they keep near the Cross and imbibe much of the spirit of their Lord! How important that they be enlightened more and more in the doctrines of the Bible, and that they be more thoroughly taught by their spiritual guides the maxims of wisdom and prudence sanctioned by that same authority! To *feel much* and to *act zealously*, in reference to religion, is not of course to feel *right*, or act in a manner that God will approve. Knowledge of God, of his law, of their own hearts, of the Saviour, and of the method of salvation, are indispensable on the part of sinners, in order to their conversion. Hence they need to be taught once and again, with line upon line, and precept upon precept, with unwearied patience, perseverance and assiduity, by their religious instructors, who are set apart with

the solemnity of ordination vows, to feed the flock of God, of which they have taken the oversight. "The preacher is wise, who *still teaches the people knowledge*," and when he is doing this, though he makes laborious preparations, by retired study and investigation, for the purpose, and though "he seeks out acceptable words," instead of clothing his thoughts in any rough, uncouth dress, which comes first to hand, he is truly and appropriately employing the means which God has ordained, for the revival of religion, for the salvation of souls. The light of divine truth must be poured upon the understanding and conscience, to remove the darkness of ignorance, and the blindness of prejudice, and to produce the desired impression upon the heart. The commotion of the passions, the stirrings of strong emotions, the meltings of sympathy, wrought by crude, discursive, heterogeneous harrangues, will be of little worth, where the understanding is unenlightened. The leading qualification of the Christian bishop is aptness to *teach*, and his hearers are to take their place to be addressed, that they may *learn*, and acquire correct and stable principles, quite as much as that they may *feel*, or have their sensibilities strongly moved. Deplorable is the death-chill of religious apathy. Heart thrilling are the high themes of revelation, respecting man's eternal salvation and perdition, and it is indeed a good thing to be ever zealously affected in a good thing; but a genuine religious zeal is fed from the unfailing fountain of love, and is the offspring of truth and knowledge,—is rational and scriptural—not a plant that shoots only by the application of artificial heat, and without it dies; but one that lives and grows, through the revolving seasons, though frost and snow, and winds and storms assail it, and test its enduring principle of vitality.

ARCHIPPUS.

From the Philadelphian.

PROFESSOR STUART'S GRAMMAR OF THE NEW TESTAMENT DIALECT.

"The name of Stuart at once commands respect and ensures attention to every new production of his pen."

Extracts from a Review in the Biblical Repository.

"The book before us is a highly respectable addition to our stock of school-books. It is carefully compiled, judiciously arranged, clearly expressed, and correctly printed. Its exterior is marked by the usual elegance of the Andover publications. The author appears to have availed himself, with diligence, of the highest authorities and the best materials."—"In this, as in other writings of Professor Stuart, there is sufficient proof that he has spared no labor. That he has added nothing properly original, may be said without disparagement, since novelty on this theme pre-surpasses not mere industry and learning, but an inventive genius. He has given us something better than brilliant innovations. He has thrown into the form of a beautiful octavo, nearly all that is essential to a safe and pleasant entrance on the study of Greek. The features of the language are exhibited distinctly and in due proportion. Its complicated structure is skillfully, if not scientifically, developed."—"His primary object was an excellent one; to furnish Biblical students with a complete Greek Grammar, which, without omitting any thing essential as a preliminary to the reading of the Classics, should nevertheless be more especially adapted to the use of those who had a view to the New Testament in learning Greek. By confining his examples

chiefly, if not entirely to the text of Scripture, he was enabled to bring into the reader's view a number of peculiar and remarkable constructions, and to render him familiar, at the very outset, with the general complexion of the New Testament Greek. This was a good design, and has been well accomplished."

"We recommend the book with all our heart to those who wish a concise, yet ample Grammar of the *ἑλληνιστὶς*, comprising the best results of modern speculation and research, conveniently arranged, and beautifully printed. To students of Theology, and those who study Greek with exclusive reference to scriptural exegesis, this grammar will be doubly welcome, as its illustrations and examples have a constant bearing on the all important object of their labors; so that nothing will be lost, but every fragment of a sentence introduced into the volume, may be turned to some account."

If this notice of the book should induce any to obtain it, and they should derive as much advantage from its use as has already accrued to the writer, it will repay abundantly his present trouble.

A STUDENT.

Philadelphia, April 25th, 1835.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JUNE 20, 1835.

QUARTERLY CHRISTIAN SPECTATOR.

The June No. of the Christian Spectator is uncommonly rich in valuable articles. The titles of the articles are as follows.

I. **THE DOMESTIC CONSTITUTION.**—This is an extended review of Anderson's "Book for parents;" and it deserves not merely to be glanced at by parents, but to be read and studied with earnest prayer.

II. **AN INQUIRY INTO THE TRUE WAY OF PREACHING ON ABILITY.**—A thorough discussion of a subject strangely controverted. Strange that the Arminian doctrine of "gracious ability," should be set up in New England as the purest and truest Calvinism.

III. **POPERY.**—In the form of a review of the sixth Report of the British Reformation Society, and of the Profits of a Foreign Conspiracy against the United States, a striking exhibition is made of the efforts now on foot for the promotion of Popery in Great Britain and this country.

IV. **PHRENOLOGICAL IMPROVEMENTS IN MENTAL SCIENCE AND EDUCATION.**—The phrenologists, Spurzheim, Chenevix, Combe, and others, whose works come under review in this article, are handled quite unceremoniously, and their quackish pretensions are exposed with little mercy.

V. **THE NATURE AND APPLICATION OF DIVINE INFLUENCE IN THE SALVATION OF MAN.**—This essay is a clear and discriminating exhibition of the New England orthodoxy on that important subject.

VI. **CULTIVATION OF THE REASONING POWERS.**—The writer of this article, having adverted to that too common prejudice that all study, and especially all study on the part of those who devote themselves to the work of the ministry, must be directly practical, or will be of no value, undertakes to exhibit "the influence of literature and the abstract sciences in cultivating the reasoning powers. Those who have considered the subject the most, will not only appreciate the justness of the views exhibited by the writer, but will rise from the perusal of this article with the consciousness that they

have been learning of one who has considered the subject yet more thoroughly than they have ever considered it.

VII. **GURLEY'S LIFE OF ASHMUN.**—This which is little else than a compendium of the work reviewed, with the quotation of some striking passages, will be read with the more interest as the work itself has not yet been distributed to the subscribers in this part of the country.

LITERARY AND THEOLOGICAL REVIEW.

The sixth number of this work, contains the following articles.

I. **Authenticity of the Pentateuch**, by Rev. C. E. Stowe, Prof. at Lane Seminary.

II. **Correspondence of Dr. Woods and Rev. Mr. Plummer.**

III. **Love to the doctrines of the Bible, an essential element of Christianity.** By Rev. Edward W. Hooker, Bennington Vt.

IV. **Review of the History of Popery.** By Rev. Philo F. Phelps, Fredrickstown M. D.

V. **Philosophy of Mind.** By Dr. Woods.

VI. **Analogy of Revelation to Nature.** By Rev. William Withington, Harwich, Mass.

VII. **Review of Goethe's Works.** By the Editor.

VIII. **A Scriptural and Practical view of the Doctrine of Election.** By Rev. Nathaniel Bouton Concord, N. H.

IX. **Review of Cousin's Report on Education, in Prussia.** By Theodore Dwight Jun. New York.

X. **On Political and Ecclesiastical Reform.** By the Editor.

POSTURE OF THE BODY IN PRAYER

The following article from the Christian Watchman we commend to the attention of our readers. We have noticed with pain, for some time past, a growing practice in our churches, of remaining seated during prayer. We consider it unscriptural and irreverent in itself, and fraught with evil consequences to the community. That it is unscriptural, the following article will show; that it is irreverent, nature itself, when properly consulted, most clearly dictates. We would not treat a fellow creature so, unless badly educated—and such conduct among men is always considered as a proof of bad education. We would not address the moderator of a town-meeting, without rising upon our feet. And shall we manifest less respect to the majesty of heaven and earth? It is in vain to say, that prayer is a spiritual exercise, and therefore posture is nothing? Is it nothing? Should we think it altogether proper to recline lazily upon a couch while performing this act? Could we accustom ourselves to such a practice without doing violence to our feelings? The truth is, that inward emotions have their natural external signs; and it is their law to manifest themselves by these signs. A criminal begging for his life, instinctively falls on his knees. It is not a matter of calculation with him—it is the natural result of his intense anxiety to live. And we all feel that there is a propriety in it. Who would believe him to be very much in earnest if he were to sit at his

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ease, and ask for such a boon? We should feel ourselves insulted, if ministers, unless there were some special reason for it, were to preach to us sitting. We should have a right to feel so. Every where, and in all ages, standing and kneeling have been regarded as expressive of reverence: and it is an article of our creed that men have not yet so risen above the influence of time, place and circumstance, as to be at liberty to disregard them. As long as we are in the body we must conform to the conditions of the body. We are perfectly aware that in the plenitude of modern wisdom, forms are exploded as the relics of a barbarous age. We should be better satisfied with the change, if we could be persuaded, that in proportion as we discarded the formal, we have indeed cultivated the spiritual. But of this we are not persuaded. We know indeed, that men have run into dangerous extremes in the observance of forms. And we know too, that the *opposite* extreme is no less dangerous. In our present state, we cannot safely disregard external circumstances. We are affected by them, and we cannot deny it. There is something in the simultaneous rising of a great congregation for the purpose of calling on God, which always throws a solemnity over the devout, and even the undevout mind.

So on the other hand, there is *an* effect, when, at the utterance of the words, "let us pray," not an individual rises. It has an effect on children. They see no difference between this exercise and the preaching, and the consequence is that they feel no more reverence for it than for the preaching. They will grow up with very loose and improper notions as to the proprieties of God's house. This practice has a bad effect on Christians. They sit and hear the minister preach, and they feel that it *his* act. He engages in prayer,—still they sit, and are they not in danger of feeling that *this* is his act too? The minister does it all, and they sit and hear. On the contrary when the assembly rises for prayer, they seem to identify themselves more fully with the exercise and make it their own.

Some may think that these are small matters—we do not. We think there are serious evils connected with them, and therefore we say that the practice referred to, gives us pain. The only reasons in its favor, which we think ought to have any weight, are that there is less noise from the moving of feet, and that the body being thus at ease, the mind is not diverted from the solemn exercise in which it should be engaged. But these are considerations which we think should be overruled by those already suggested. The generations that have gone before us, male and female, did not esteem it a hardship to stand, nor should we, unless we are really so degenerated in strength as not to be able to support ourselves—a supposition which we shall hardly admit.

On this subject the following quotations from Scripture ought to have great weight.

MR. EDITOR,—Will you insert the following quotations from the Bible, and some of our best expositors, which I design as an answer to the inquiry—What is the most proper posture for the body in Prayer?

"And the king turned his face about and blessed the congregation of Israel: (and all the congregation stood.)"—1 Kings, viii. 14.

"And he, (Solomon,) stood before the altar of the Lord, in the presence of all the congregation of Israel, and spread forth his hands."—Chron. vi. 12.

"For Solomon had made a brazen scaffold of five cubits long and five cubits broad, and three cubits high, and had it set in the midst of the court, and upon it he stood, and kneeled down upon his knees before the congregation of Israel, and spread forth his hands towards heaven."—2 Chron. vi. 13.

"And Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah. And Judah gathered themselves together, to ask help of the Lord; even out of all the cities of Judah they came to seek the Lord.

"And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord before the new court, and said, O Lord God of our Father, art not thou God in heaven," &c.—2 Chron. xx. 3, 4, 5, 6.

"And Ezra opened the book in the sight of all the people; (for he was above all the people; and when he opened it all the people stood up.)"—Nehemiah viii. 5.

"When ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses."—Mark xi. 25.

"And the Publican standing afar off, would not so much as lift up his eyes unto heaven, but smote upon his breast, saying, 'God be merciful to me a sinner.'"—Luke xviii. 13.

"After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

"And cried with a loud voice, saying, 'Salvation to our God, which sitteth upon the throne, and unto the Lamb, and all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces and worshipped God.'—Rev. vii. 9, 10, 11, 12.

"And another angel came and stood at the altar, having the golden censer; and there was given unto him much incense, that he should offer it with the prayers of all the saints, upon the golden altar which was before the throne."—Rev. viii. 3.

The great Angel of the covenant came and stood, as the High Priest of his Church, before the altar of heaven; offering up the prayers of all his saints before God, accompanied by his all prevailing intercession. "The ablest expositors, (says Mr. Jay,) consider this angel as the Lord Jesus."

"But in vain do they worship me; teaching for doctrines, the commandments of men."—Matt. xv. 9.

"Not the Jews alone, however, (says Adam Clark) have done this; whole Christian churches, as well as sects and parties, have acted in the same way. Men must not mould the worship of God according to their fancy;—it is not what they think *will do*, is *proper* or innocent, &c. that he will acknowledge as his worship. However *sincere* a man may be, in a worship of his own invention, or of man's commandment, yet it profits him nothing. Christ himself says, it is in vain; to condemn such may appear to some illiberal; but whatever may be said in behalf of sincere hea-

thens, and others, who have no revelation—there is no excuse for the man who has the Bible before him.”

The Hebrews prayed in the attitude of standing—an attitude, which was observed in the Synagogue, and in the ancient Christian church, and is to this day among Oriental Christians. It appears, that they sometimes kneeled likewise.—*John Archaeology.*

“For this cause I bow my knees unto the Father of our Lord Jesus Christ.”—Ephesians iii. 14.

The apostle prayed to God the Father, and he bows his knees to God. What can any man think of himself who, in his addresses to God, can sit on his seat, and thus appear in the presence of his Maker, and Judge of all men! Would they sit while addressing any person of ordinary respectability? If they did so, would they not be reckoned very rude?

Would they sit in the presence of the king of their own land? They would not be permitted so to do. Is God then to be treated with less respect than a fellow mortal? Paul kneeled in praying.—Acts xx. 36, and xxi. 5. Stephen kneeled when he was stoned.—Acts vii. 59. And Peter kneeled when he raised Tabitha.—Acts ix. 40.

We should in our prayers to God, be in the posture of guilty beggars, which is becoming us, and that shews the utmost humility, submission, and reverence which accords with Scripture. Says Matthew Henry:—

“*Standing* is no improper posture for prayer. It was generally used among the Jews: hence they called their prayers their *standings*. But the primitive Christians generally used the more reverent gesture of kneeling, especially on fast days, though not on Lord’s day. As to gesture in prayer, all indecencies should be avoided.”

Prostration may be sometimes used in secret prayer, under a deep and uncommon sense of sin; but kneeling is the most frequent posture; and nature seems to dictate and lead to it as expressive of humility, of a sense of our wants, a supplication for mercy, and adoration of, and dependence on Him, before whom we kneel.

Standing is a posture not unfit for worship, especially in places where we are not convening for the humbler gestures; but *sitting*, or other postures of rest or laziness, ought not to be indulged, unless persons are aged or infirm, or the work of prayer be drawn out so long as to make it troublesome to human nature to maintain itself in one posture.

Buck’s Theological Dictionary.

For the Religious Intelligencer.

The Annual meeting of Milford and Vicinity S. S. Union, was held on Wednesday of last week, at North Milford, in Orange. According to the Secretary’s Report, the Five schools composing the Union, was on the whole, in a prosperous condition. Nearly five hundred of the Teachers and scholars were present at the meeting. The meeting was opened with prayer, by Rev. Mr. Stebbins of West Haven. Appropriate addresses were delivered by Rev. Messrs. Sawyer, of New Haven, —Griggs of North Haven, and Mitchell of Fair Haven. The teachers were addressed by Mr. J. B. Thompson of the Theological Seminary. The addresses were agreeably interpersed with some well selected tunes by

the choir of singers, who favored the meeting with their assistance.

The following Report was presented:—

THIRD REPORT OF THE S. S. UNION.

MILFORD, ORANGE, WEST HAVEN, AND WESTVILLE.
JUNE 10th 1835.

In presenting our annual report we are unable from a remissness on the part of superintendents in handing in particular statements of their several schools, to go into the details, as to the increase or decrease of members, or of interest in this holy cause. From a report, from the school in West Haven, we find that during last summer from 70 to 90 scholars attended, and instructed by 18 Teachers,—8 male and ten females, and that during the winter, the attendance varied from 30 to 50, and that the total number on the list of said school was 119 scholars. The school is reported to be in such a state as to invite and encourage those interested, to renewed exertion and faithful perseverance.

Of the school in Westville, received into this Union at our last anniversary by the request of Rev. Mr. Bray as a delegate from said school—we report an average attendance of 60 scholars and 10 teachers, with a remark that teachers (as in some other places) are not sufficiently interested in their work. Of the 2nd school in Milford, we have received no report, but rely on the superintendent giving a statement on this occasion. The superintendent of the school in Orange, states, the number scholars at 78,—45 boys and 33 girls of which 17 are indulging hope; they are divided into 14 classes, are taught by 14 teachers, all professors of religion.—There is also an Infant school of 30 scholars, and a Bible class of about 20.—Also three adult classes.

The first school in Milford, we are happy to say is in an interesting state, our members have been lately increased and more teachers have been called to the work. We number 102 male and 155 female scholars —16 Male and 22 Female teachers.—We have also an Infant class of about 35 scholars, together with a female Bible class of between 20 and 30 members.—Teachers meetings have been continued through the year with increasing interest, and in answer to prayer and the active efforts of the teachers, the Lord has manifested his readiness to bless, and we have a trembling hope, that some have given their hearts to Christ, and there is still a solemnity resting on the school, which if met with corresponding effort, and that faith which will lay hold on the promise of the Gospel, will undoubtedly secure the blessing of God, in the conversion of souls.

We feel great difficulty in giving an account of our Union, as either from a want of diligence on the part of the managers, or a misunderstanding of the object to be secured, or the means necessary to its accomplishment, little progress has been made in exciting a deeper interest, and promoting the growth of Sabbath schools. It will readily be perceived when the aggregate number of scholars is ascertained, that even in the highly favored section which is included in this Union, many children are yet without Sunday school instruction, and it is to be feared too, that some, are children of the church. Is it not time then, that this Union should adopt more

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energetic measures and more untiring effort to bring these wandering, straying lambs, to the good Shepherd, who is ever ready to accept and bless these labors of love in his children, and to fold the objects of their solicitude, in his everlasting embrace.

We could here dwell on the blessings of Sabbath school instruction, both, as it regards time, and Eternity with its political advantages to a community governed on moral principle, time however, does not permit; but as a motive to greater efforts, we would call your attention to the worth of souls.—Oh if it can be said of one, in the language of the poet:

"None can its utmost value know
Till flesh and spirit fail"

What need we now to impel us forward, more than to consider, that nothing could purchase its redemption, but the death of God's dear Son, whose friends we profess to be. Let these considerations inspire us all with holier resolutions, that henceforth our watch-word, in this great cause, shall be, "onward" until every child shall be brought under Sunday school instruction; remembering that in due time we shall reap, if we faint not.

GEORGE MANN, Sec.

Total number of Children on the list as reported:

West Haven	119	Teachers,	18
Westville	60	"	10
Orange	78	"	14
Milford 1st School	257	"	38
Milford 2d School	120	"	—

634 " 80

Orange Infant Class	30
Bible Class	20
Milford Infant Class	35
Bible Class	25

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For the Religious Intelligencer.

"FOURTH OF JULY."

MR. WHITING.—As another anniversary of our national independence is approaching, the question will naturally arise in the heart of every Christian and Patriot, *how* ought that day to be celebrated—or, which is the best way to celebrate it? I would suggest the propriety of having the Sabbath School scholars, of the several schools in this city, together with their Teachers and Superintendents, meet, on that day, at some convenient place, for the purpose of hearing and address, and to engage in any other exercises which the occasion may require, as the most suitable way of spending the day, both as it regards the Teachers and scholars. The scenes which are usually presented before the eyes of children on the "4th of July," are such as have a tendency to efface from their minds the good impressions which they may have received at the Sabbath School. In order to prevent such a result, I think that day may be so spent, as not only to prevent their losing what they have heard, but the exercises which they will engage in will be apt to strengthen what they have heard from their Teachers, and thus be fitting them for God and for heaven. I sincerely hope that

some one more competent than myself will propose something in relation to this subject.

A TEACHER.

For the Religious Intelligencer.

MR. EDITOR.—The following is an extract from the report of the Directors of the Conn. State Prison, made to the General Assembly, May, 1835, and probably it will be read with some interest. The whole Report is well worth reading, but I suppose it would occupy too much room in your valuable paper. I hope you will find room in some corner for this extract.

"Convicts especially hardened, and of a most desperate character, are generally such as have never had their stubborn wills subdued in their childhood; as have had their habits of feeling and action very much formed through the influence of bad books and corrupting companions; as despise the Bible, and have views of futurity strangely extravagant and false.

"A close connection has been found to exist between crime and the want on the part of the criminal of those pledges of good conduct, and of those links that bind man to his race, which are derived from the possession of such blessings as a fair character, property, parents, an affectionate wife or dutiful children.

"Rarely does any convict say that his character stood entirely fair in the eyes of men, even before he committed the crime for which he was convicted.

"Only ten in two hundred have ever been owners of real estate, while a large proportion of the same number have been the inmates of poor houses.

"About one half of the whole number have no parents alive. 138 out of 200 have never been married. 141 out of 200, never stood in the relation of parents to legitimate children. Of the 62 in 200, who had been married, but 32 were living with their wives at the time they committed their crimes, and not all of these were happy in the domestic relation.

"There is an obvious connection between crime and the habits which are liable to be formed, and the temptations which are to be met with in cities. From those counties in the State that embrace cities within their limits, twice or thrice the number of convicts are usually sent to this prison, in proportion to their population, that are sent from other counties in which there are no cities.

"More than three fourths of all the convicts who have been sent to this prison, have been persons of intemperate habits. 88 out of the 200, committed the crime for which they were convicted while under the influence of ardent spirit; and nearly every crime involving an act of personal violence, was committed under the same influence.

"No temperate and industrious follower of a trade; no temperate and industrious head of a family, nor any temperate and industrious owner of real estate, was found among the 200 convicts of whom enquiry was made.

"Ignorance and crime have been found to be closely connected. Patient and particular enquiry on this point seemed the more important, because some appear to have entertained mistaken views on the subject.

"It was said, not long ago, in public debate in the British house of Lords, that education had no tendency to cause a decrease of crime. And in proof of the assertion, reference was made to the increase which had taken place in the number of convicts in the Connecticut State Prison, in connection with the means of education which was enjoyed in this state. It was claimed that Connecticut, a New England state, enjoying as she did the avails of one of the largest school funds, in proportion to her population, to be found in the world,

might be supposed to furnish in the character of her inhabitants, a very fair specimen of what education, in its most liberal diffusion, and select influence, had a tendency to effect; and inasmuch as in this state the number of criminals had been constantly increasing, it was evident that education did not tend to the decrease of crime. Waiving all mention of what may have been the true causes of the increase in the number of criminals, let the following facts show what proportion of the convicts have probably been taught in the schools of this state, and what amount of education any of them, or all of them, possess.

"One hundred and seven out of 200 convicts, are not natives of Connecticut, and so, of course, should not be reckoned in the number of those who have been taught in the schools of this state.

Forty-eight in 200, are colored persons, most of whom are extremely ignorant, and all belong to a class whose education, in this country, is greatly neglected.

"Not one of the convicts ever confined in this prison, has ever belonged to either of the liberal professions.

"Not one of the 200, has received either a collegiate or classical education.

"Thirty-seven in 200, could not read when sent to prison, and several besides, were too ignorant to take the sense of what they read. About one half the whole number, were unable to write.

"But seventeen in 200, could read, write, and cypher so far as the Single Rule of Three."

If the drinking ardent spirits is the *why* so many are confined in this prison, how important it is that there should be some wholesome advice given to our young men in the city of New Haven, who, it is to be feared, (if the article which appeared in your paper a week or two since, concerning Sabbath grog shops, was correct,) are preparing for this prison or a worse place. If there are such places where the seller of ardent spirits is not content with pouring out the poisonous stuff six days in the week, but takes upon himself the responsibility of dealing out this soul destroying medicine on the Sabbath; if, I say, such is the fact, is it not a disgrace to the fair city of New Haven? I think it is, and our young men need a little seasonable warning; such as the above extract may have the desired effect, and may bring them to their senses.

ALCOHOL THE ROOT OF MUCH EVIL.

WHAT IS A JESUIT?

A Jesuit is a bishop, or a priest, or a merchant, or a politician, or a courtier, or a teacher, or any thing else that will subserve the interests of the order to which he belongs.

When, and with whom did the order originate?

Jesuitism was legalized by the bull of Pope Paul III, 1550. A Spaniard by the name of Ignatius Loyola, was its inventor, and he triumphed over all opposition to his scheme, by adding a novel vow to those which were then professed by the Monastic orders. To the three vows "to maintain chastity, obedience and poverty," Ignatius subjoined *unqualified submission to the Sovereign Pontiff*.

To whom in compliance with this vow is the direction of the order entrusted?

First, to a *General* who is appointed for life, and who not only has the direction of the revenues and places of honor and influence in the Society, but also exercises a despotic control over the destiny and disposal of the persons of its members, their conduct, their doctrines; in a word their every thought and purpose of heart, how-

ever secret and of whatever nature. Beneath him are different gradations of officers, including first his *Secretaries* who ever attend him and transact the business of the Society by his orders—Next, *provincials*, whose authority and inspection of rule, extend over a whole province; and lastly, *Rectors* and *Prefects* who are at the head of houses, colleges, missions, and novitiates, and who of course are acquainted with all the individual members of the Society—And a regular weekly correspondence is kept up between the Inferiors and the Rectors, the Rectors and the Provincials, and the Provincials and the Secretaries, the last communicating directly with the General. Thus the members of the order, though dispersed in all parts of the world, are a unit—one mind, one purpose, governs the whole.

Have the Jesuits ever been considered dangerous to the Governments where they have resided?

So atrocious, extensive, and continual were the crimes imputed to them, and in most cases fully established, that they were expelled partially or generally, from all the different countries of Europe, at various intervals, prior to the abolition of the order in 1773, *thirty-nine times!*—a fact unparalleled in the history of any other body of men ever known in the world.

By whom was the order abolished and by whom revived?

The order was suppressed and abolished by Pope Clement 14th, in 1773—but it still existed under different names as *Freres de la Croix—Cordicoles on Adorateurs du Cœur Sacre de Jesus*—until 1811, when the order was restored to all its former rights and privileges, and property, by Pope Clement 7th.

What is their number?

From papers brought to light a few years ago, it appears that they then had not fewer than 5 Assistories, 39 Provinces, 24 Professed Houses, 660 Colleges, 61 Novitiates, 176 Seminaries, 335 Residences, and 223 Missions. The number of their members was then 22,787, of which 11,010 were priests, and this number has been rapidly on the increase.

What is the limits of their designs?

The entire subjugation of the whole world to the Papal See—and to render the whole subservient to their order. Their ambitious schemes are illustrated by some of their Symbolical Representations.—For instance: In one of the French Colleges, over the Altar, they have placed a famous painting, which represents the Church as a ship, on board of which appeared the Pope, Cardinals, Prelates, and all the Papal hierarchy, while the rudder was held by the *Jesuits*; and in this city they have a paper, with the coat of arm of the United States divested of its olive branches and its arrows, while in their place are substituted the peculiar emblems of the Roman Church—the chalice and cross.

By what means have their designs been thus far effected?

By every means which their ingenuity could devise, or their power execute. "Jesuitism," it has been well said, "is of universal capacity. It operates upon the feebleness of the sexes, and human professions, dazzles the eyes by its exterior solemnities, and discards the robes of pedantry. A child with children; a king with kings, affable and menacing; both simple and shrewd in appearance; a *Janus* with two faces; a *Proteus* in a hundred forms; and a *Cameleon* in ever shifting hues; more faithful to hatred than friendship; very attentive to preserve the claims of superiority in all its career; holding its wakeful eyes incessantly open over the whole social hierarchy to judge of its position, and according to this knowledge, to direct its movements."

The men who compose the order, are under a vow of perpetual celibacy.—The domestic affections and the

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social principle do not therefore operate upon them. They have no property of their own. It all belongs to the order whose glory they seek to promote. They have therefore no stake in any community. In this land they may boast of their republicanism, because it is popular to do so—But for them, republicanism has not a shadow of a charm. It is exact antipodes to the rules of the order which they are sworn to promote. As in China, the Jesuits did not hesitate to ally heathen idolatry with Christianity, in order to put down the prejudices of the people, and gain them as converts; and as a safe method of avoiding guilt in the commission of this crime, they taught their disciples to hide under these clothes the image of Jesus Christ, to which, by a mental reservation, they were to direct those public adorations which they were professedly rendering to their idol, Cochim-Chear, and their Keum-Fneum; so in every other country they have been all things to all men to compass their ambitious designs.

One or two historical facts will show that not only Protestants, but Roman Catholics themselves have considered the order too base to be tolerated. In Pascal's Provincial Letters, himself a Roman Catholic, the immorality of their code and their practices is clearly exposed. They were expelled from Venice in 1606, from Portugal in 1759, from France in 1764, from Spain and Sicily in 1767, and totally suppressed by the Pope in 1773. But why this rigor from Roman Catholics and from Roman Catholic countries? Does it not afford evidence that the order could be no longer endured?—And yet these are the men who are spreading themselves over our land, and receiving the encouragement and aid of nominal Protestants in building churches, and founding Seminaries, and establishing Monastic Institutions, and carrying on their other plans for the aggrandizement of their order, and the subjugation of the whole country to their despotic sway. It is time, high time, that the Protestant, and even that the Roman Catholic community should study and digest the history of Jesuitism; for what it was, it is, and will be.

Charleston Observer.

RELIGIOUS INSTRUCTION OF SLAVES.

[From a friend traveling at the South.]

That the condition of slaves is, in all respects, far better at this time, in all the Northern and Eastern slave-holding States than formerly, is abundantly evident to all who are acquainted with the former and the present state of things. I mean, however, to communicate only a few facts, with respect to the means, of their religious instruction; and this only as regards Georgia, which is far before its sister States in this good work, at least in its eastern counties.

Having lately found a home in several parts of eastern Georgia, among extensive planters, I have seen more of the interior of slave management than a passing traveler can. In each of these plantations is a regular daily infant school, for negro children, the exercises of which I thought to be quite equal to those at the North. At a certain signal every morning, they all assemble with clean faces and hands; and the large scholars put on each a clean apron, kept in the school-room for the purpose. They are not, indeed, taught to read; but they learn an astonishing amount of hymns, catechism, and scripture; and answer questions on Biblical history, and prominent doctrines, with great promptitude. They sing exceedingly well. All who do not work are obliged to attend; and as most of the schools I saw, had been in operation from three to six years, the amount ac-

quired was very great, and the influence on their conduct very visible. They are always conducted by some pious female member of the white family.

On all the above named plantations, worship was held every evening in the week at 8 o'clock, at which all the negroes (illness excepted) who did not attend school, were required to be present. Generally, there was a suitable place of worship, built for the sole purpose; and in other cases, the large room used for picking moats from cotton, was swept for the purpose. At these meetings I attended several times. Monitors to each seat reported absentees in private to the masters at the close of the week. A chapter was read and expounded by the master, a hymn sung, in which nearly all joined, and a lucid, comprehensive prayer offered.

On these plantations, offences against the moral law of God were strictly noticed and punished,—a very uncommon thing in the Southern States where no offences but those against the white man are noticed.

Worthy Christian professors among the negroes are very numerous, and, as generally known, are almost exclusively Baptists. Of all the families alluded to above, not one was of our persuasion: but the Christian negroes were all so without exception. In a number of cases in Georgia, the owners employ and pay ministers to labor exclusively on 3 or 4 adjacent plantations, principally for the sake of the negroes, as the white family is away the greater part of the year. These are sometimes Methodists, Presbyterians, &c., as Baptist ministers are so few, but the slaves remain Baptists, and keep up good discipline.—One African Baptist church in Savannah (Marshall's) contains three thousand communicants, and the other (Cunningham's) about half that number.

May God in his infinite mercy multiply exceedingly his "sons and daughters from among these descendants of Ethiopia!"

MELVILLE.

Christian Watchman.

THE WORLD.

A map has recently been published by the American Sunday School Union, designed to exhibit the present religious condition of the world. Accompanying it is a small volume containing a statement of the operations of the various missionary societies in this country and in Europe, with other matter, both interesting and valuable.

The following extracts from the work show how large a portion of our fellow beings still remain destitute of the blessings of christianity.

"It will be observed by the map, that there are two principal points of light—the United States in the one hemisphere, and Great Britain, with a few neighboring countries, in the other.

"But of these, the United States are almost the only ones where great efforts are made to extend the pure gospel.

The total population of

The United States is 13 millions.

Of England, 14 millions.

Of Scotland, 2 1-5 millions.

Taking into view the entire world,

The Protestant population is 65 millions

The Roman Catholic, 125 millions.

The Greek Church, 40 millions.

Making a total of 230 millions who have nominally the gospel. While there are of

Mohammedans,	140 millions.
Pagans,	480 millions.

Making the entire population of the world eight hundred and fifty millions; 620 millions of whom have no trace of evangelical doctrine.

The numbers of converts from Mohammedanism and Paganism are not subtracted from the general sum, because it is too small, (probably not much above 100,000) to affect the comparison.

When it is said then, that to 230 millions of nominal Christians is confined the work of evangelizing the remaining 620 millions of the human family, there are included under the general name of Christians, not only persons of all classes, but all who live in nominally Christian countries, though they be atheists, sceptics, vicious, and openly opposed or practically indifferent to the truth. We include also the vast number of Roman and Greek churches. These propagate only a corrupt system founded on tradition and superstition, and restricting the circulation of the Bible.

If we deduct all these, and include those only who are connected with evangelical churches, the number of Christians who, in the most liberal sense, may be supposed to be favorable to the work, is probably not more than *three millions*. Those who by pecuniary contributions and other actual efforts, are really engaged in the work, fall below even that amount."

Gospel (Auburn) Messenger.

TEMPERANCE.

LICENCES.

The Common Council of Brooklyn, N. Y., on Monday June 8 passed three resolutions in relation to rum licences.

1. Not to license any grocer.
2. Not to license any but a citizen.
3. To grant tavern licenses strictly according to the law of the State—solely for the comfort of travelers.

The Common Council of Utica, by a vote of 11 to 1, have resolved not to give a single licence to sell rum.

THE TRAFFIC

From Dr. Bema's speech at the Anniversary of the Pennsylvania Temperance Society.

Dr. B. called his hearers to look at the immorality of this traffic. It could not surely be that so great and mighty a branch of the trade of this country, one which involved so vast a capital, employed so much labor, occupied so many hands, and entered so largely and deeply into the state of society was an employment neither right nor wrong. Surely it must be morally good or morally evil. Now he would put it to the candor of his hearers to say whether any higher motive could possibly be assigned it than the love of money. Was there any other? would any other be pretended? was any other professed? could any man with a grave face say for a moment that he made conscience of selling rum? no: it troubled conscience: conscience was against it. And Dr. B. prayed God that such trouble might greatly increase not because he wished his fellow men to be miserable, but because he desired their reformation and happiness. Now every one knew that a bargain was void in law, if it could be proved that one of the parties got the other's money and gave no consideration for it. This was a plain principle of justice and common sense. And in illustration of it he would beg leave to state a fact which occurred in the city of Paris. A celebrated oculist of that city invented an eye water which performed so many cures upon the sight that it obtained a very great celebrity and insured the inventor an ample fortune. When he died he wished his widow to continue the sale of the eye water as a support for her-

self and means of portioning her children. Unfortunately, however, he neglected to leave her the receipt.—When it had been carefully searched for, but in vain, the widow, being a shrewd woman and acquainted with human nature, resolved that she would continue her husband's composition the simple water of the river Seine, which she bottled and sold with the greatest success for many years. Now, Dr. B. asked, was this honest? True, it was harmless water she sold; it would hurt no one, and by the force of imagination it might possibly in particular cases do good; yet was it not a fraudulent way of making money? But what was this in comparison to rum-selling? this water was harmless: to wash the eyes with, it might cool and cleanse them: but the rum-seller well knew that every drop he put in the eye of the buyer (that was the common phrase—"a drop in the eye") that drop weakened it, inflamed it, and if continued would bring into it a fiery glare which not all the waters of the Alleghany would ever wash out. Suppose the French lady had mixed some drops of nitric acid in the Seine water, and put out the eyes of two thirds of all that used her nostrum, then indeed, the cases would be nearer to a parallel; for rum was worse than nitric acid; it put out the eyes not only of the body but of the mind also. But Dr. B. rejoiced to think that the people of America were now getting the pure water in their eyes, and it enabled them to see clearly the nature of the rum making, the rum selling and the rum drinking business.

THE VOICE FROM SUMATRA.

Six weeks before his death, Mr. Lyman wrote to a friend:

"O had I a voice that could be made to ring in every Christian's ear, I would send peal upon peal the cry, *'live for Christ—devote all to him,'* until it should make an abiding impression upon his heart, and lead him to throw away his unsatisfied reliance upon worldly gratifications, and seek all good in endeavoring to build up the kingdom of Christ."

Thirteen days before his death, Mr. Munson wrote:

"Tell the dear brethren in Andover that we are looking out, or rather their divine Saviour is marking out for them a wide field for usefulness. He is now marking the fields, drawing lines, and calling in the plainest language to the inhabitants of Zion, to come over, and the possession shall be theirs. Tell the brethren in the Seminary they may move out as strong as they please: the Lord helping us, we will find abundant work for all that will come. The harvest indeed is plenteous, but laborers, there are none!"

From the Christian Mirror.

A NEW METHOD OF DOING GOOD.

MR. EDITOR—It is presumed that in our Congregational churches in Maine, there are many worthy members, who by reason of pecuniary embarrassments take no religious paper. Let our churches immediately seek out some families and furnish them with the Christian Mirror. My reasons for urging such a course, are the following.

1. The Mirror is worthy of a more extensive circulation.
2. Those families greatly need the influence of such a paper. In many of these habitations unblest with this world's goods, are doubtless sons, whom God designs to employ as ministers in our churches and missionaries abroad.
3. The paper would enlighten such families respecting the wants of the world, and induce parents to consecrate their sons to the service of Christ.
4. The Mirror in such families would naturally create the habit of reading, and make its members more intelligent and useful.

5. This religious journal, would greatly comfort such Christians, and enable them to offer more fervent and effectual prayer.

6. Furnishing more families with the Mirror (for a time) would probably induce them soon to take it by their own exertions; and as God shall prosper them aid other benevolent objects.

Why then will not our churches at once adopt this method of doing good? Surely, the expense can be no objection. Let every church containing one hundred members take ten copies and other churches in proportion, and allowing those who receive the paper pay nothing, the average expense to those who furnish it, is 22 cents and two mills. Can there be one in all our churches, whose heart has been renewed by grace who would not give this trifling sum, to have the poor members of the same church supplied with a good religious paper, and at the same time, by the same effort, through the Missionary Society, send the means of salvation to poor perishing sinners? Reverend fathers, and brethren in the ministry, shall not this plan be carried into exercise? Let us at once bring it before our churches and adopt the measure.

The writer is quite sanguine in the belief that almost every Congregational church in Maine, would willingly raise the requisite sum to accomplish this benevolent object. Probably a single individual in some of our churches would gladly do it, if the subject should be presented for their consideration. Let us, brethren and friends, take hold of this subject with zeal and perseverance, and our churches, on this plan can increase the circulation of the Mirror twelve or thirteen hundred, and thereby furnish years of Missionary labor! If we have no poor in our churches who need this paper, let us furnish it for the destitute out of the church. But by all means, let every church take for gratuitous distribution one copy of the Mirror for every ten of its members, and immediately raise that paper above all embarrassment. To see this done is appropriately the work of ministers.

A FRIEND TO THE CHRISTIAN MIRROR.

THEOLOGICAL SEMINARY AT BANGOR.

The subscription commenced in Penobscot county for the Professorship of Sacred Rhetoric and Ecclesiastical History in the Theological Seminary at Bangor, has been completed. By twenty individuals, the sum of twenty thousand dollars has been subscribed. Of these twenty individuals, sixteen reside in Bangor, two in Brewer, one in old town, and one in the State of New York. It is expected that one or two other names will be added to the subscription, with a view to provide against any possible deficiency.

I will further state, that a liberal friend in Bangor has proposed to furnish a principal part of what will be necessary to erect another Seminary Building, similar to the one already up, in the year 1836.

Christian Mirror.

FREEDOM.

PRESENT NUMBER OF HUMAN BEINGS HELD IN SLAVERY.

By Powers calling themselves Christian.

British Colonial Slavery is extinct for ever, for which every philanthropist and Christian must sincerely rejoice; especially as it will have an influence on the ultimate emancipation of slaves throughout the world. The following is a tolerably correct estimate of human beings held in slavery, by powers calling themselves Christian.

French colonies	200,000
Cuba and Porto Rico	500,000
Other foreign colonies	75,000
Brazil	2,000,000
United States of America	2,225,000
	5,000,000

Revivals.

For the Religious Intelligencer.

Extracts from a letter dated, Howard Steuben co. New York, 26th May 1835.

The protracted meeting in Angelica resulted in much good. A goodly number have been converted in Elkland Pa. Andover, and Greenwood, have experienced blessed season. The Meeting at Homelsville also resulted in the conversion of souls, and in the revival of religion in the church.

Here (in Howard) many obstacles seemed to stand in the way. But, as we arose to build, the Lord evidently prospered us. Men of influence have been brought in, together with many others of talents and promise among the youth, some of whom will devote themselves to the ministry. Among these is the preceptor of our Academy. This institution being now strictly under the influence of gospel principles is destined to be useful in qualifying young men for the ministry, and also to become teachers of schools and academies.—Aid, if necessary will be given to those who have the ministry in view. Our little church which six months ago, had only 60, has now about 100 members. In the places last named there were I understand, at least 160 converts.

Steubenville, Ohio.—We learn that a pleasing work of grace has been in progress for about three months, in Steubenville, Ohio. As the fruits of this, 50 were admitted to the Presbyterian church, on the last Sabbath; and a number of others have been hopefully converted. The Female Seminary, in which this good work began, has shared largely in the blessing; 20 of its members having already attached themselves either to the Presbyterian, or some other church in Steubenville; and a considerable number of others wait to become members, in the approaching vacation, of the several churches of which their parents or friends are members.—*Pittsburg Herald.*

Charleston, S. C.—A letter in the Southern Herald, says:—

"I know it will rejoice your heart, to learn that God is present in our city, and has commenced a work of grace in our midst, and that already there are 40 or 50 anxious to know what they must do to be saved; and a goodly number of these are the children of the church and young in years. There are a number of hopeful converts already. This work has commenced in the Baptist church, in this place, through the instrumentality of Mr. Fuller, of Beaufort; but the cases of conviction are not confined to that denomination.

Obituary.

"Man giveth up the ghost, and where is he?"

DIED.

In this city, last evening, Charles Lewis, son of Mr. Benjamin L. Hamlen, aged 17 years.

In this city, on the 10th inst., Emma A. Coan, aged 10 years.

In this city, on the 7th inst., Miss Harriet F. Townsend, daughter of Mr. William Townsend, aged 20; Mr. Elijah Moulthrop, aged 35; a child of Mr. George Munson, aged 8 months.

Poetry.

ON THE DENIAL OF IMMORTALITY.

If dead, we cease to be: if total gloom
Swallow up life's brief flash for aye, we fare
As summer-gusts, of sudden birth and doom,
Whose sound and motion not alone declare,
But are their *whole* of being! If the breath
Be life itself, and not its task and tent,
If even a soul like Milton's can know death,
O man! thou vessel, purposeless, unmeant,
Yet drone-hive strange of phantom purposes!
Surplus of nature's dread activity,
Which, as she gazed on some high finished vase,
Retreating slow with meditative pause,
She formed with restless hands unconsciously!
Blank accident! nothing's anomaly!
If rootless thus, thus substanceless thy state,
Go, weigh thy dreams, and be thy Hopes, thy Fears,
The counter-weights!—Thy laughter and thy tears
Mean but themselves, each fittest to create,
And to repay the other! Why rejoices
Thy heart with hollow joy for hollow good?
Why cowl thy face beneath the mourner's hood,
Why waste thy sighs, and thy lamenting voices,
Image of image, ghost of ghostly Elf,
That such a thing as thou feel'st warm or cold?
Yet what and whence thy gain if thou withhold
These costless shadows of thy shadowy self?
Be sad! be glad! be neither! seek, or shun!
Thou hast no reason why! Thou canst have none:
Thy being's being is contradiction.

COLERIDGE.

PROVERBS, 20: 14.

"It is naught, it is naught, saith the buyer, but when he is gone his way, then he boasteth."

Our text "hits the nail on the head." It well describes that "beating down" practice which is to say the least, as prevalent now, as it was in the time of Solomon.

A. wishes to purchase a horse of B. B. thinks the animal faultless, and on the whole, the best that ever stood on four legs. A. on the contrary discovers many faults; here a spavin and there a windgall, or something very like. Then the neck—it is too long; and the head too much like a hammer. But A. finally purchases the animal which he described as worthless, and on his way home meets neighbor C.

"Well neighbor C. I have something under me which I regard a touch above the vulgar, and, a little past common." Just look at the beast. Did you ever see a smoothen creature? How perfectly shaped! How graceful his movements! In short, not a fault about him that I can discover. I have long had my eye upon him—never thought I could get him; least of all, did I dream of getting him at such a bargain!

How well did Solomon describe neighbor A! "It is naught, it is naught, saith the buyer; but when he has gone his way, then he boasteth."

Just listen to the conversation in yonder shop. *Merchant.* I assure you Madam, it is a first rate article, decidedly superior to any thing you will find elsewhere in the city. I positively gave more per yard for the article at whole sale, than I now charge you at retail.

Lady Why Sir, I have just come from the shop across the way, where they offered me like goods, at a much lower price. I do think this article of yours is of inferior quality, and the price is certainly very extravagant.

The calico is finally purchased, and the lady on her return home, exhibits to her admiring friends, who following the lead of the purchaser, discourse eloquently on the beauty, superiority, and especially, the cheapness of the article in question. "It is naught, it is naught, saith the buyer; but when he is gone his way, then he boasteth."

So common is this "beating down" practice, that many merchants make it a point to secure the "leverage" of their customers. Thus, for an article which they can afford, and which they really mean to sell for one dollar, they will ask perhaps seven or eight shillings. In this way they save themselves from injury, though *beaten down*. But this course serves as a direct encouragement to the practice at which Solomon points the finger of scorn.

I like the plan of neighbor X. who has one invulnerable price. He gets what he asks for his goods, or they stay on the shelf. There is no such a thing as *beating him down*. He is a man of excellent judgment, and honest as the day is long. He marks his goods as low as he can afford them and make a fair profit. His regular customers know his character, and his habits, and they would as soon charge him with dishonesty, or give him "the lie direct," as insinuate that he could afford an article for less than his "asking price."

If all men would copy the example of neighbor X. our text would lose much of its force and point, and the "slow, unmoving finger" of Solomon would be withdrawn from many shameless faces.—*Bost. Rec.*

Whilst we carry a sense of grace in our conscience to comfort us, let us carry a sense of sin in our memory to humble us.

FOURTH OF JULY.

The annual celebration of the Sunday school Union, comprising the schools of Oxford, Bethany, Humphreysville, Derby and Woodbridge; will take place at the congregational church in Woodbridge on Saturday July 4th. The children of the schools, will occupy the center slips, accompanied by their teachers; youngest classes in front. The exercise will commence at 9 o'clock A. M. Punctual attendance is requested.

By order of the committee of arrangements.

JOEL WHITE. Sec.

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